# DIVINE Phyloſophie,

## Leading into the ground of all Wonders:

*Wherein is proved,*

1. That there is a God,
2. What he is,
3. What he is to us.

---

*By* NICHOLAS GRETTON.

---

*Imprimatur,*

John Downame.

---

*LONDON,*
Printed by *Jam. Moxon*, for *W. Larnar*, at the Signe of the Black-moor neer Biſhopſ-gate. M D C L I

Charles Vaissiere The 26th July 1652

Rare Book Room
Mhc9
G868
D5

YALE
UNIVERSITY
LIBRARY

## *The* PREFACE *to this Book,*

## And to all [both Chriſtian and Humane] Readers and Hearers in all the World, whereſoever theſe ſhall come; *Greeting.*

*IN which Preface I firſt declare, what things they are I deal upon.*

*2. The neceſſary grounds and reaſons wherefore; which he that readeth with diſcretion and godly fear, ſhall find to be very uſeful.*

*And the things I deal upon are theſe,*

1. *To prove that there is a God, againſt all unbelieving Spirits that deny it; as ſome ſuch there are in the World, as in all generations there ever have bin.*

2. *An answer to some that hold there is a God, yet differ with us in what this God is, foolishly affirming that the natural Sun in the Firmament is God: With their Sophystical or Syllogistical Arguments answered.*

3. *An answer to some that affirm the good and evil Planets to be God; so worshiping the Sun, Moon, and Stars.*

4. *What God is.*

5. *What he is to his people; for the comfort of all those who have an Interest in Christ.*

6. *What he is to the Wicked.*

*And so I come to shew the grounds and reasons of the writing these few lines;*

*First, Because the proving there is a God, tends much to his glory: For God is not glorified in the Creature, till the Creature know him.*

*Secondly, I write, because it is an easie thing to say there is a God, but not so easie a thing to prove it.*

*Thirdly, Because a man cometh not to God, till he believeth that God is;* as Peter *saith,* He that cometh to God, must first believe that God is.

*Fourthly, Because it seemeth unto me, that many carnal and weak people, are more apt to take it for truth upon the reports of others, then from*

*from any ſolid Knowledge or Experience they have of this God; as it appeareth, in that they can in no wiſe give a reaſon of him.*

*Fiftly, Becauſe many that I judge godly, and pretious in the eys of God, have bin much ſhattered and ſhaken about the very thing, and layn under ſad durance a long time, for Whoſe ſakes, (with much deſire) I Write; with pity to their poor Spirits. Some having deſired Gods aſſiſtance in me, as an Inſtrument.*

*Laſtly, Becauſe there is ſuch oppoſers of the Truth, as aforeſaid; who ſomtimes would ſhake thoſe that embrace the Truth ſo far as they ſee it.*

*And thus (gentle Reader) go on to the following Diſcourſe, only take thus much with thee. Thou that art of a modeſt and Wiſe Spirit, Read (With patience) mine anſwers to the four enſuing queſtions in the fore-front of my Diſcourſe; Howſoever they may ſeem light to the giddy-headed, yet they will prove of Weighty concernment to thoſe that read with underſtanding: and are indeed a very Dore or Inlet to all the following Diſcourſe.*

N. G.

# *DIVINE*
# PHILOSOPHY
## Leading into the Ground, &c.

ARguments to prove that there is a God, which I ſhall endeavor, by proveing a generation of creatures ariſing from a particular root.

As, a man made without generation:

and ſo of other Creatures.

And firſt I ſhall begin with the meaneſt creatures, even as I am led to diſcern God in the book of the Creatures, which I ſhall handle in the anſwering of theſe enſuing queſtions.

Firſt, *Whether the Oak was before the Akorn, or the Akorn before the Oak?* Se-

Secondly, *Whether the Tree was before the Apple, or the Apple before the Tree?*

Thirdly, *Whether the Bird was before the Egg, or the Egg before the Bird?*

Fourthly, *Whether the Man was before the Seed, or the Seed before the Man.*

But (Gentle Reader) condemn me not for im-modeſty; For if thou believe that the generation of creatures is the work of God, then thou muſt know, that it is the Creatures duty to make Gods great works his own ſtudy, to the end that God may have the praiſe of all his works. Therefore if thou condemn me, thou wilt manifeſt thine own weakneſs, more than my boldneſs. But now to the firſt of theſe.

## Quest. I.

*Whether the Oak was before the Akorn, or the Akorn before the Oak?*

*Anſw.* Indeed common experience ſheweth us ſomtimes, that the Akorn is the cauſe of the Oak; but yet by reaſon we may gather, that it hath not bin ever ſo: for we know by common experience, that the Oak is alſo the cauſe of the Akorn, and the Akorn the fruit and effect of the Oak.

So

So that here will now fall in a diſtinction of cauſes, as namely, the Original cauſe, and the Secondary cauſe : So that although the Akorn be a cauſe, yet it is not the Original cauſe ; becauſe it is the fruit ; and as it is the fruit, it is the effect ; and as it is both the fruit and the effect, it muſt needs have the Oak going originally before it, as the original cauſe thereof : For the Akorn being the juice and ſubſtance of the Tree ; and the Tree, the very ſubſtance both of Water and Earth, muſt needs be the firſt cauſe.

As when we diſtinguiſh of cauſes natural, to ſhew that there muſt be a cauſe above nature that muſt bring forth both.

So that reaſon will ſhew us, that the Tree may better be without fruit, than the fruit without the Tree ; even as men may better be without children, than children can be begotten without parents. For it is a contradiction in Nature, to conceive fruit without a Tree, or children without Parents : And that which is a contradiction in Nature, is a contradiction to Reaſon, for Reaſon is not againſt Nature.

And experience ſhews us, that there are ſomtimes many Oaks, where there could not be conceived to be ſo many Akorns, or any at all.

all. So the Oak muſt be before the Akorn, firſt in Order:

Now thus I prove a generation of creatures from a particular root;

If many things ariſe from one, then it proves a begining of things: and if there be a begining of things, then there muſt needs be one above all things, which muſt give Being to all things: Even God, whoſe Being is without Begining, to give Being to thoſe things which are not without begining.

Thus much for the firſt of theſe, wherein you ſee it is not incredible to prove a great God by the meaneſt creature. I come now to the ſecond thing.

---

## Quest. II.

*Whether the Tree were before the Apple, or the Apple before the Tree.*

*Anſw.* The ſame that was ſpoken of the former, will anſwer to the ſecond; But of this I ſhall deſire to ſpeak a word or two, becauſe there is ſomthing more to be conſidered in this than in the former, For, in the fruit of an Apple-Tree there is two things very remarkable,

able; *viz.* The Apple, and then the kirnel within the Apple; which kirnel is the ſecondary cauſe of an other Tree, and that ſubſtantially.

But ſo is not the Apple; For it is onely the fruit and effect of the Tree that went before it, and is the veſſel of the kirnel, but is not the ſubſtantial cauſe of the Tree.

So that foraſmuch as the Apple is not the ſubſtantial cauſe at all, but the fruit, it muſt needs follow, that the Apple being but the fruit only, could never be the firſt in order, before the Tree: For, then muſt the effect be before the cauſe, which is a contradiction in Nature.

And therefore the kirnel, which is inſeparably joyned with the Apple in the birth of the Tree, as part of the fruit, or an effect thereof, could never be originally before the Tree.

For then, there muſt have bin a kirnel without an Apple, which is part of the inſeparable fruit in the birth thereof.

Thus much for the ſecond, the third followeth.

QUEST.

## Queſt. III.

*Whether the Eg was before the Bird, or the Bird before the Eg?*

*Anſw.* We ſee indeed that the Eg is before the Bird, as the cauſe thereof; yet is there alſo a Bird before the Eg, as a cauſe thereof; or elſe there could not have bin an Eg.

So that when we ſay the Bird is the effect of the Eg, let us look back to the cauſe, why the Bird is the effect, and the Eg the cauſe.

It is, becauſe the Eg is the very ſubſtance and nature of the Bird that went before.

So that converſing backwards; it will lead us back to the original or firſt cauſe thereof.

Still to prove a generation of creatures ariſing out of a particular root; as many creatures of one kind, ariſing out of one creature of the ſame kind.

So that it will appear, that that firſt creature muſt have its begining out of the earth; as I ſhall further prove at large in the concluſion of the fourth Propoſition; by decyphering the ſtate of an earthly body.

So then, if it be ſo, that the firſt living body ariſeth

ariſeth from the Earth, then there muſt needs be ſomething above the Creature, that muſt bring this body out of the Earth; and that muſt needs be an over-ruling Power.

And ſo I come to the fourth Propoſition.

---

## Quest. IIII.

*Whether the ſeed were before the man, or the man before the ſeed? or whether he is the cauſe, or whether he is the effect?*

*Anſw.* Indeed the ſeed is the cauſe of the Child; but look back once again to the reaſon why it is ſo: namely becauſe the ſeed is the very ſubſtance and Nature of the Man, from whence it came, ſo that it ſprang from him as a fruit or effect and not as a cauſe: ſo that ſtill by reaſon and by converſing backward, thou maiſt find out the original cauſe; as namely the Man, and not the Seed. For here thou maiſt ſee that the Man is both the Veſſel, and ſubſtance thereof

So that hence it follows that the man muſt be the firſt, in order of Nature, and the children follow, as by generation.

And here I ſhall bring in both the Man and the

the Woman as the perſons generating, before there can be children generated; as perſons begetting, before children begotten: So that if the ſeed ſhould be the firſt in order, before either the Man or the Woman, it were as much as to ſay, that there might be Children before Parents, which is a contradiction in Nature, as aforeſaid.

For the Seed is but Seed, before it be a Child, and a Child is but a Child, before it be a Man. So that a Man generated, is but the effect of a Man generating. So that a Man muſt be before the fruit of his Body, as a Tree muſt be before the fruit of its Body; as the cauſe ever going before the effect.

Take a word or two more, and I ſhall make it ſo plain that a very child may underſtand it, and that is from the third and fourth Propoſition, *Whether the Egg be before the Bird, or the Bird before the Egg?* and alſo, *Whether the Seed be before the Man, or the Man before the Seed?*

Now of theſe in Order,

And firſt of the Egg and the Bird.

It muſt needs be that the Bird was in order before the Egg, for aſmuch as there cannot be a Bird brought from the Egg, except there be the

Mother

Mother to ſit it. So that if there had been an Egg, before the Bird, then there could be no Bird to ſit it; and then the Egg could never come to any effect, and ſo there could be no Bird at all.

And now to the ſecond of theſe, that is, That the Man and the Woman both were before the Seed, as will appear thus,

For as much as we know that the Seed commeth to no perfection except there be a Womb to conceive it. So that, if there had been Seed either before Man or Woman, there could have been no Womb to have conceived it, and ſo that Seed could never have come to any effect; and ſo conſequently there could never have been Man, nor Woman.

So that by this it appears, that both Man, and all other Creatures, had their beginnings from the Earth, yet not by generation, but by ſome extraordinary Power.

And it will further appear by experience, that the generation of all Creatures, Rational and Senſitive, had a beginning; for if you conſider the multiplication or encreaſe of them, it muſt needs be, they had a beginning: for we may ſee Rational creatures do mightily encreaſe, which we may find in Records that

ſhew

ſhew how many Towns and Cities have been built not many generations ago: for the habitations of People; and experience ſhews us that they are ſtill enlarged by building every day, which they needed not do, if there were not People to inhabite them.

Furthermore conſider, how many Iſlands and other places are lately inhabited, through the encreaſe of Creatures, as *Long Iſland, New England, &c.*

So that if the generation of Creatures had been without beginning, and had alwaies grown bigger and bigger, long ere this day there would not have been food for ſo many Creatures to ſubſiſt upon, nor habitation upon the face of the earth, for their being.

And this alſo ſhews, that the generation of creatures had a begining: and if ſo, from whence muſt they ariſe, but from the earth, as the material of their bodies, compounded with other Elements?

And that Man came from the Earth, will appear by theſe Arguments.

Firſt, Becauſe that he is Earthly minded; to ſhew his earthly inclination, anſwering to Earth.

Secondly, Becauſe his Natural food is of the

the things of the Earth, to manifeſt his natural ſubſiſtance thereupon; for if he were not of the Earth, he might live, and yet not ſubſiſt upon the Earth.

But things live upon the Earth, becauſe indeed they are of the Earth, and therefore the earth is moſt ſutable to their earthly condition.

So both theſe Arguments do manifeſtly ſhew the Creatures earthly appetite.

The third Argument to prove that man came out of the earth, is, Becauſe that in the end he returns to the earth again, as falling into his own natural center: for all things naturally incline and follow after their own nature, of what nature ſoever they are.

Even ſo the Earth (as the general nature of all) receiveth all into it that ever came from it.

And as man came out of the earth, let us conſider theſe things in particular.

Firſt, That as he came out of the earth, he could not make himſelf; for if he could, it were as much as to ſay, a thing that hath no principle of life, may make it ſelf to be a living creature, and yet not from a principle of life; which is ſtill a contradiction in nature.

For, life may beget life; but that which hath no life, cannot beget that thing which hath life.

Secondly, As man cannot make himſelf, no more can he preſerve himſelf, neither can he ſecure himſelf from ſorrow, ſickneſs, and death; So that if he cannot ſecure himſelf when he hath life, much leſs could he make himſelf before he had life.

Thirdly, He cannot make any thing like himſelf; as, to make an other man, and to give life unto him.

Fourthly, He cannot make any thing inferior to himſelf, and and poſſeſs the ſame with life; notwithſtanding man is the moſt excellent creature in the whole world. So then, if that which is moſt excellent can neither preſerve it ſelf, nor make any thing like, or inferior to it ſelf, and give life unto it; then it muſt needs follow, That the generation of Creatures cannot be without begining; for, that which is without begining, muſt needs be infinite; and that which is infinite (having life in it ſelf,) the life muſt needs be as infinite as it ſelf; and that which is infinite in its life, in its ſelf, muſt needs be able to make a creature that hath life, as well by Creation as Gentration.

So that, foraſmuch as man hath life, and yet is not able to exerciſe it to the creation of lively creatures, doth manifeſtly ſhew that he had his

his own life from an other power, that did manifeſt life to him, before he had life in himſelf.

And conſider further, That if mans Generation were eternal, and without begining; then muſt the life of every perſon be as eternal as the generation it ſelf; for the life of every particular perſon, is the very ſame life with that in the whole generation. So that if the life of every creature be the ſame with the life of the whole generation, and the life of the whole be without begining in the whole body of the generation, and not conſiſting in any thing above it ſelf, then muſt it needs follow, That creatures that once received life from the body of the ſame generation, muſt needs live for ever, and never dy. For if the generation were without begining, then muſt the life of the fleſh, as it was in the body of the generation, be as infinite as the life of the Spirit. It will alſo follow, that man ſhould live, and never dy, and that becauſe both fleſh and Spirit either are or muſt be eternal, without begining in the generation. But death will manifeſt a begining of the generation, and therefore a God, without contradiction.

Another Argument to prove the begining of the generation, and ſo a God; thus,

That if ſo be mans generation were without

begining, then muſt the wiſdom of the creature (as it is in the body of the generation) needs be without begining alſo.

And ſo it will follow, that Man muſt be the eternal Fountain of his own Wiſdom: and that foraſmuch as man is the moſt excellent and wiſeſt thing upon the earth.

And then there muſt be no wiſdom above himſelf; and then were it poſſible for man to know the depth of the myſterie of all things; which we ſee he doth not.

Again, If the generation both of the Fleſh and of the Spirit, were both eternal in the Body thereof, then muſt it needs divide alike portion of Wiſdom to every particular Perſon, for the honor of the whole Body; which we ſee it doth not, foraſmuch as ſome have neither Will nor Reaſon to guide themſelves.

Another Argument thus,

Conſider whether or no the very ground and reaſon of all mutations, changes, and alterations, be not becauſe the Creature hath no eternal ſubſiſtence in it ſelf.

For I conceive, If his generation was without begining, his life muſt needs be without changes. So that theſe things cut off the vain conceptions of thoſe, who ſay all things came by nature and kind.

For

For to ſay they came by nature and kind is to ſay the very ſame with us, and ſo they loſe themſelves.

For [to come] is to have a begining.

And if they intend ſo, then it is as much as to ſay, that nothing hath brought forth ſomthing.

For things could not come by nature, before there was nature to bring them forth.

And as for an eternal generation, that is cleerly anſwered in what goeth before.

But if it be ſuppoſed that man came naturally out of the earth, by the generation of the earth, as by the earths own power, without either the power of God or man.

I anſwer, its true, he came out of the earth, without any power of himſelf; But, if without the power of God, why doth not the earth bring forth by her own power, and in the ſame manner, the ſame creatures now, even as well as then.

So that this will now cut off the ſuppoſition of the earth it ſelfs being without begining.

But if it be ſuppoſed that the earth was able to bring forth ſuch a creature, but may have loſt part of its natural propriety.

I anſwer, that its contrary to a thing that's

infinite, ever to loſe any of its natural properties; For that which was with it in the generation of the thing that came from it, and was alſo eternally with it from before time, muſt alſo be eternally with it for the time to come; for the time paſt, and the time to come, are both one to that which hath no begining.

And further, whereas it is queſtioned of the earth's bringing forth man by its own power and way of generation.

I anſwer, That it is a meer contradiction in nature; for then muſt a thing that hath no life, bring forth a thing that hath life. And ſo, if the earth which hath no life in it ſelf, ſhould give life to the thing brought forth, it muſt give that to another which it hath not in it ſelf.

But whether this can be ſo or no, I ſhall try it anon at large, by proving that both perſons and actions proceed from their ſeveral cauſes.

And firſt I ſhall begin with the laſt cauſe, and ſo reaſon, by converſing backward, to find out the firſt cauſe.

And firſt, There is an artificial cauſe; as in the Clock, and ſuch like things, acting from their artificial cauſes; as the little wheels from the great wheels: and the wheels from the plummets,

plummets, and all of them from the Workman.

Secondly, I come to the natural cauſe, which is a principle of life in every living Creature, which is the thing they act from and by. So that here are two things remarkable.

1. The thing acting, which is the cauſe, and that is the Spirit and life within.

2. The Body, which is the thing acted, ſo that the body may be ſaid to be acted, rather then any waies to act of it ſelf, as the wheels of the Clock are turned by the maſter-wheel; and the wheels by the plummets, and all by the Work-man, as aforeſaid.

So that living creatures act, while there is life, but when life is departed, there is no action at all. So that here appears the natural cauſe.

Thirdly, The material cauſe, or ſubject matter of mans body: Namely, the Earth, as aforeſaid.

So Man being a living creature, and the earth being a thing that hath no life, could never be the actual cauſe of man, who is a living creature, but the thing only that the body was made of; and not the thing which it was made by. And ſo,

Fourthly and laſtly, It draws me from the material to the eternal cauſe, which muſt be

God himſelf; for if the Clock cannot act without a Work-man, nor the Work-man without a principle of life within himſelf, neither can he create that life in himſelf, neither hath it by an eternal generation, as is before proved; neither doth he receive it from the material cauſe of his body, which is the earth, as aforeſaid. So that it muſt needs follow, that there is an eternal cauſe, which is the cauſe of all things, and that muſt needs be God without contradiction.

Further, if you conſider the earth it ſelf, as it hangs in the Ayr; as appears by the round Center of the Sky, infolding it on every ſide; as alſo the Sun courſing it about, both under and over, by night, and by day.

Then conſider what it is it ſtands upon, or what is the foundation thereof.

If thou conceive the Waters to be the foundation (as ſome Phyloſophers are of that mind, and the Pſalmes ſpeak to that purpoſe.) Then I demand what is the material foundation for the waters to ſtand upon?

If thou ſay the Sky under them, becauſe the Sky compaſſeth them round;

Then I again demand, What is the material foundation to hold up the Sky?

So that reaſon what thou wilt, and ſee if thou

canſt

canſt tell me what is the material foundation or bottom of all material things.

And ſo it will be manifeſt that there muſt be a God, who by his Word and Power bears up the foundations of all material things.

But now, whereas ſome Phyloſophers ſay that there is nothing falls downward of it ſelf, and that there is neither upward nor downward, becauſe the Heavens and the Earth being every way round, implies neither upward nor downward, but only to the thoughts of the ignorant, who ſeing a clod, or a ſtone, caſt up into the Ayr, and returning to the earth again, do preſently conclude it falls downwards; but (ſay ſome Phyloſophers) it doth not, but being taken from the earth, returns thither again, as naturally falling into its own Center.

But I anſwer, that that cannot be the thing, for then muſt water ſpilt out of a Bucket, never reſt till it return to the River again; for the Water is its own natural Center. But we ſee otherwiſe, that it fals to the earth; which if ſo be that the reaſon of a ſtone caſt into the Ayr, and returning to the earth again, were only becauſe the earth is natural unto it; then would not water ſpilt, ever fall unto the earth, but (as being reſtleſs) would fall into the River.

And

And whereas they ſay, Fire alſo aſcends upwards, by reaſon of the Fiery Element that is above it; and therefore it goes upward, as pointing naturally to its own place.

I anſwer, It is not ſo, and that for two reaſons; Firſt, becauſe if it were ſo, it were impoſſible for the fire ever to abide on the earth; for while the fire is upon the earth, it being out of its own place, and the fire above being its own Element; and every thing running to its own Element, the fire would undoubtedly be taken from the earth, to go to the Fiery Element.

An other Argument to prove that the fire's going upward is not becauſe of the Fiery Element above it; is, Becauſe they are not both of one nature. As appears in this; becauſe the fire below hath no ſubſiſtence without the fewel, or ſome materials to work upon: And ſo it cannot be with the Fiery Element above: Becauſe there is not the ſame Materials to work upon. So that I prove, That the Wood is natural to the Fire, and not the Element above. So then, the reaſon of the fire flaming upward, is not becauſe of the Element above it.

And the reaſon of a ſtone falling downward,

is

is not by reaſon of the earth that is under it, but in reſpect of the weight of the ſtone; and therefore proves both upwards and downwards: So that it follows, there muſt be a God who by his power bears up the foundation of all things.

But furthermore, if any ſhould be ignorant or ſelf-will'd, to conceive the reaſon of a ſtone falling to the earth, to be nothing elſe but by reaſon of the earth being natural to it; which is already contradicted.

Yet neverthelеſs, I anſwer further; Suppoſe a man would have his own way, that a ſtone falling to the earth is, becauſe the earth is natural to it, and therefore cannot reſt, becauſe it is out of its own Element.

So that if the reaſon be either becauſe it naturally returns thither, or elſe the earth naturally draws it.

Yet conſider, that where the whole body of the earth is compact within it ſelf, the whole Elements and Heavens together; it muſt needs have a foundation, or a power to ſtand upon.

Another thing to prove there is a God, will appear even from the men of Art (as ſuch who brought their Conjuring books, and burnt them before the Apoſtles) ſuch as are now a daies, who manifeſt there is a Devil, becauſe they have

to

to deal with him: As Witches, Conjurers, and thereby can perform many ſtrange works, contrary to Nature; So that if they can act contrary to Nature, then it muſt needs appear, that it is from a Power above Nature, as they themſelves alſo do confeſs; ſo from this it will appear that there is a God; otherwiſe the Devil could ſtile himſelf to be God, whereas both Scripture, Reaſon, and the Artiſts confeſſion do manifeſt that he is inferior to God.

Another Argument is, That if a man were in a ſtrange Country, where there were many buildings, yet no Inhabitants; he muſt needs conclude, that there had bin work-men, or elſe there could have bin no buildings.

So, look upon the Being of all things, as Heaven, Earth, &c. Yea things ſenſitive and rational, &c. will manifeſt there was a maker, whoſe being is of himſelf.

Further, Conſider that if a man were in a dungeon, where no light could appear unto him, but only a few beams of the Sun, at a ſmall chink or creviſe, he might therefore conclude that the Sun was in the Firmament. So that though we ſee not God perſonally, yet we beholding his works, may conclude there is a God.

Further,

Further, If I may make uſe of Records, I remember the hyſtorie of the Atheiſtical gallants, who being once Papiſts, and turning to be Atheiſts, denyed that there was any God; and being afterwards to paſs over the river *Strimon*, which was frozen over with ice, a ſudden thaw enſuing, that they were in danger of periſhing, they turned all again unto God, and called upon their Images: which doth manifeſt God meeting with their unbelief, and his Power and Majeſty working upon their Underſtandings and Conſciences. Again, Atheiſtical *Caligula*, denying that there was a God, the Lord appeared to him in the noiſe of a Thunder-crack, inſomuch that he confeſſed God again, and crept under his bed to hide himſelf from the terror of his Juſtice.

But to leave Hyſtorie, and come to Experience, as unto ſome men who have lived wickedly, and bin ever obſtinate and contentious againſt reproof, making but a ſcoff, or deriſion thereat. Yet when they have come to ly on their death-beds; have had their Conſciences wounded with pangs and terrors: Whereas ſome others who were never ſo obſtinate againſt reproof, yet nevertheleſs lived wickedly, and dyed peaceably.

This

This ſhews to us, that mans pangs of Conſcience is not only from his wickedneſſe, but becauſe that God revealeth in him the terror of his Majeſty. And ſo it appears there is a God.

But to come to another Argument, and to conſider in the laſt place, and to look on all things.

Whether or no that all things which are viſible, are not ſubordinate things, and all Powers ſubordinate Powers? and if ſo then, it muſt needs be that they had a begining, & therefore it muſt needs follow that there muſt needs be a Power above them, which is not ſubordinate unto any.

Now if thou wilt know whether all viſible things are ſubordinate, and all Powers ſubordinate Powers, as being viſible.

Then look firſt upon the Sun, and thou ſhalt ſee it is but a ſubordinate Light, becauſe it is ſubject to be eclipſed with the darkneſſe of the clouds, which keeps the appearance of the beams from us.

Secondly, Look upon the Moon, and thou ſhalt ſee as much in it, two manner of wayes.

1. In that it is ſubject to the clouds, as the Sun, aforeſaid.

2. In that it is ſubordinate to the Sun, becauſe it borroweth its light from the Sun. And

that

that it doth is thus proved; when the Moon is newly changed, then that ſide which is toward the Sun, receiveth its light firſt, and getteth every night more and more, while it is on that ſide of the Sun, till it come to the full, till it come on the other ſide of the Sun, and ſo begins to looſe its light more and more on that ſide which ſhe got it on before, untill ſhe come to the change, and ſo recovereth it again on the ſame ſide.

In the next place, look upon the Sea, and thou ſhalt ſee that it is alſo ſubject to its bounds, notwithſtanding the force thereof is very great.

Fourthly, Look upon all Trees, Herbs and Plants, and it appears they are ſubject to the Earth, from whence they came, as by returning to the earth again.

Fifthly, Conſider all the Laws, Powers, and Authorities of Men, how ſubject they are to change; as alſo their perſons, as Kings, Princes, and other inferior Magiſtrates, ſomtimes brought down from their high eſtimations.

Sixthly, Conſider that both they, and all other men are ſubject to return to the earth again (in time) from whence they came.

So that here I prove, that all things are but

ſubordinate things, and all Powers but ſubordinate Powers, as being all of them ſubject to their changes; and all ſubject to be prevented in their courſes.

And if all theſe things be ſubordinate, then it plainly appears, that they neither were eternal without begining, neither could they make themſelves before they had a begining.

And ſo there muſt be a power above them, to give being unto them, even God, whoſe being is without begining.

And thus I prove there is a God.

And now I proceed to ſpeak in anſwer to another ſort of People, who hold there is a God, and yet differ with me about what God is.

Some affirm the Sun in the Firmament is God.

But now for as much as I have to deal with a people who confeſſe the Scriptures to be true, I ſhall here briefly anſwer them in their own coin, as followeth.

The Sun in the Firmament is a viſible thing, but the Apoſtle ſaith that God is inviſible, 1 *Tim.* 1.17. ſo that a viſible Sun cannot be an inviſible God. And although Chriſt ſaith, *He that hath ſeen me hath ſeen the Father*, *Ioh.* 14. 9,10. yet we muſt conceive it was a ſpiritual

ſeeing,

ſeeing, and not a Corporeal; for the Scripture ſaith elſe-where, *No man hath ſeen God at any time.*

But leſt any ſhould hold that the Sun in the Firmament is God, and yet deny the Scripture, I ſhall here endeavor to meet with ſuch a danger; in which I ſhall prove,

That the Sun is but a ſub-ordinate thing, as I have done in part already, and now more at large.

Firſt, Becauſe it is ſubject to be eclipſed by the Clouds, as afore-ſaid; which eclipſe is not by with-drawing his Body from us, but by the Body of the Clouds over-ſhaddowing the body of the Sun, hiding both the pure light and heat in the conſtant courſe thereof.

Conſider further, that houſes, groves, &c. are able (in ſome meaſure) to ſtop the violent heat thereof. Further conſider, that all things, all houſes, groves, &c. are not able to keep off the heat of the Maker; So that if the Sun were God, the Creatures were able to make nothing to ſtop any motion of it in the natural courſe thereof.

The Sun by with-drawing it ſelf, hideth it ſelf in the Firmament from our common

ſenſes, but could never be prevented in its own actions; neither by any artificial thing made by the creature: Nor by the Clouds flying betwixt it and us in the Ayr, if it were God.

And further, Conſider that its light neither can, nor doth ever enlighten the earth, except either the viſible appearance, or bodily preſence be in the Firmament above the earth.

So that we ſee, the Sun is ſo ſubordinate, that when it is under the earth, it is neither able to give light, nor heat to the face of the earth which is above it.

So that it muſt needs be but a ſubordinate power, becauſe it acts no further than (in ſome ſort) it takes its bodily preſence along with it. And ſo much for this.

Now one thing more in anſwer to thoſe who ſay there is no God but the good and evil Planets.

But if theſe hold to the Scriptures (as perhaps they do) then they will ſoon be anſwered in a word, and that from 1 *Tim.* 1. 17. *Now to the King Eternal, Inviſible, the only wiſe God.* Now if God be (as indeed he is) inviſible, the Planets cannot be God, foraſmuch as they are viſible.

But for the prevention of further danger, if either

either theſe, or any of theſe ſhould hold the ſame thing, and yet deny the Scriptures, I ſhall anſwer further thus:

That the Planets cannot be God, becauſe that whatſoever is God, muſt needs have a life and priviledge of Independency.

But I ſhall prove that one of the Planets hath a life and priviledge of Dependency, *viz.* The Moon, which draweth her light from the Sun (as aforeſaid, in the ſecond thing anſwered) and that will thus appear, When ſhe is newly changed, ſhe hath her light on that ſide which is neereſt the Sun, and getteth every night a degree, till ſhe ſtand face to face to the Sun, and then ſhe is in the full; then again ſhe loſeth her light on the ſame ſide ſhe firſt received it, as falling in on the contrary ſide the Sun, until ſhe change again.

The ſecond Argument to prove the Planets are not God, is this:

Becauſe every one of them have ſeveral workings contrary to one another, which doth take off their Independent and univerſal priviledge.

Now every one of them gets and keeps his priviledge in oppoſition one to another, being ſo, their priviledge cannot be Independent and

Univerſal, becauſe they are in oppoſition one to another; which can never be incident to that which is infinite.

And thus much be ſpoken for theſe things of ſo great concernment. And ſo I commit my endeavors to the bleſſing of God, and to the conſiderations both of the Reader and Hearers, having ſpoken more fully concerning this laſt thing, in my anſwer to the ſecond thing, *viz.* Whether the Sun be God? which if you look but a little back, you ſhall ſee to your ſatisfaction, that the Sun is but a ſub-ordinate power, which you your ſelves may alike conceive of all other things viſible.

Now it followeth that I ſhew what God is. In which I ſhall now make uſe of Scripture, though not altogether; And firſt, this God is a Spirit: *John* 4. 24. And having thus ſpoken, I come to ſpeak of God in a four-fold reſpect; from which four terms, will ariſe divers particulars, and yet he is but one God in Perſon and Spirit; and theſe four terms I proced upon, are as followeth,

1. Uncreated,
2. Inviſible,
3. Independent,
4. Infinite. Of theſe in order.

First,

Firſt, he is uncreated, and that muſt needs be, foraſmuch as all other things are ſubordinate, and had their begining from him, and their continual dependence upon him; ſo that he himſelf could never receive begining nor reſidence from the Creature, becauſe it is below himſelf.

Secondly, God muſt needs be without begining, becauſe nothing can give Being to its ſelf: foraſmuch as all Creatures are ſubordinates, not able to give Being to him or themſelves; neither can any thing take a Being to it ſelf, before it be a thing. Therefore muſt God needs be without begining, that gives Being to all things.

Secondly, God is Inviſible; 1 *Tim.* 1. 17. And that he is Inviſible, will appear thus; In that God is an uncompounded Eſſence, admiting of no mixture, and therefore not like to the Creature, as conſiſting of Elementary or Corporeal body, as of Water, Fire, Earth, or Ayr, for then might he be ſeen with a mortal ey: but the Creature ſees God with his underſtanding, even as God ſees himſelf in us: And Chriſt ſaith, *a Spirit hath not fleſh and blond*, &c. Therefore he is neither Viſible nor Corporeal; And ſo I come to the third particular.

The third term, *viz.* That God is Independent: and he is thus, firſt, In reſpect of his Being; ſecondly, Of his Determinations, Councels, and Decrees; *Who hath known the mind of the Lord? and who hath bin his Councellor? and who hath given unto him?* &c. *Rom.* 1. 34, 35. and yet theſe two are but one perſonal or eſſential being; but we diſtinguiſh between his Councel and his Eſſence; ſtill ſhewing that his Councels are all in himſelf, and not depending in others; and alſo all his actions alwaies are done by himſelf alone, though he uſeth Inſtruments, yet the power in the Inſtruments is his own; for *in him we live, move, and have our being.*

Fourthly, That God is infinite, unſearchable, incomprehenſible, that he cannot be comprehended by the Creature, further than he comprehends himſelf in the Creature.

And now God is infinite in theſe reſpects following.

Firſt, he is infinite in reſpect of time; and this word infinite (in this ſenſe) doth hold out his eternity, that *God is infinite without begining or end*, Heb. 7. 8. compared with *Pſal.* 110. *without begining of daies, or end of life*, &c.

Secondly, Infinite in reſpect of place, as not being

being circumſcribed in any one place alone, but filling all places, *Jer.* 23. *I fill heaven and earth.* So that God hath an infinite preſence, comprehending all places, and yet not comprehended by any thing, either place or perſon.

Thirdly, Infinite in reſpect of Wiſdom, *Eccleſ.* 12. 14. he is ſo wiſe, that *he will bring every ſecret thing to judgement.*

Secondly, God knoweth all his own works, and the myſterie thereof; as the Scripture ſaith, *Known unto God are all his Works from his Creation:* God knows himſelf without contradiction.

Further, I ſhall ſhew how God is infinite; but what now followeth of it, I ſhall bring in in the laſt thing propounded in the preface, *viz.* what God is to the Creature; and what followeth here, and is propounded there concerning Gods being infinite, and what God is to the Creature, muſt here be handled both together; and what God is to the Creature, muſt be laid down in two things in general.

As either happineſs, or ſevere puniſhment, as creatures do receive either good or evil.

And firſt to this, being the fourth in order of theſe going before; That God is infinitely loving to the creature, *John* 3. 16. *He ſo loved the*

*World, that whoſoever believed, ſhould have everlaſting life:* Here is infinite love.

Secondly, What he is to the Creature; which is the fift in order to what goes before; namely, What God is in himſelf: *viz.* That he is infinite merciful to the Creature. *Pſal.* 40. 2, 3, 4.

But if ye ask me what difference betwixt Love and Nercy?

Ile give you a touch, That in our common experience and way of reaſoning, Mercy hath reſpect alwaies to an object of pity, which at all times love hath not.

Thirdly, What God is to us, which is the ſixt in order; what God is in himſelf, *viz.* that God is powerful to us; as *David* ſaith, *The Lord is my Strength*; and the Lord is a man of War, to conquer all our enemies, Sathan, Sin, Men, and Death, and to work perfect ſalvation for us; and in this reſpect is our eternal ſalva-

In the next place (which is the ſixt in order in the Preface) I come to ſhew what he is to the wicked; *viz.* an angry, juſt, wrathful, jealous, terrible Judge; who unto them miniſters (by his Son) in flames of fire, as *Peter* ſaith; and as the Prophet ſaith, *He comes in his garments dipt in bloud, and clothes himſelf with*

*jealouſie*

*jealouſie, and the garments of vengeance, and will bring to judgement their thoughts, words, and actions, whether ſecret or publike*; as aforeſaid.

And thus I commit my endeavors to the bleſſing of the Author, which is God himſelf; and to the readers and hearers hereof; and leave you to the protection of his grace; who alone is ſufficient for all theſe things. I might have bin more large in theſe two laſt things, namely, what God is in himſelf, and what he is to the creature; but want of time and opportunity prevents me, and time and opportunity are both in the hand of Divine Providence; therefore I reſt contented.

FINIS.

# A further clearing of the fore-going Diſcourſe, by way of anſwer to ſome oppoſers.

*Gentle Reader,*

I Had thought to have made an end of writing, and to have added no more to this Book; but when I had finiſhed the precuring Diſcourſe, it was the pleaſure of God that I met with one who oppoſed the fore-going part, ſaying, it was a vain and frivolous thing for us to trouble our ſelves with Phyloſophie, and made his Argument from *Col.* 2. 8. in theſe words, *Leſt any man ſpoyl you through Phyloſophy, and vain deceit, after the rudiments of the World, and not after Chriſt*; therefore give me leave to anſwer (once again) theſe, and all men of the like

like judgement, whether they ſpeak out of opinion or contention, becauſe I am neceſſitated hereunto for the further managing of the truth I have here undertaken: And now for anſwer to this fore-named Scripture, namely, *Let no man ſpoil you through Phyloſophy.*

Here I muſt inform you, that the Apoſtle doth not ſimply ſpeak againſt Phyloſophie, but in reſpect of the evil uſe of Phyloſophie; as when they ſhall uſe their Phyloſophie againſt Chriſt; as you may ſee in the latter part of the verſe, where he ſaith, *After the Rudiments of the World, and not after Chriſt:* Neither doth the coming of Chriſt exclude the ſtudies of nature from the Saints, or the Saints from it; as appears by the ſame Apoſtle; for if you underſtand what I mean by Phyloſophie, I mean Wiſdom, exerciſed in proving there is a God, and that he is to be ſeen through the glaſs of his works, as in Rom. 1. 20. *For the inviſible things of him from the Creation of the World are cleerly ſeen, being underſtood by the things that are made, even his eternal Power and Godhead, ſo that they are without excuſe.*

So that here he proveth, that the Inviſible God is ſeen or known through his viſible works; and adds this in the cloſe of the verſe, that

that the book of the Creatures *ſhall leave them without excuſe*: and in another place he ſaith, *He left not the Heathen without witneſs, giving them rain in due ſeaſon, and filling their hearts with food and gladneſs*: So affirming, that ſuch things are Gods Witneſſes: and ſurely they that know the myſterie of rain, and the ſpringing of graſs and herbs, (as for my part I do in ſome meaſure know it) write well, That they are great tokens of God indeed. And again the ſame Apoſtle ſaith in *Rom.* 2. 14, 15. *That the Gentiles that had not the Law of* Moſes, *did by Nature the things contained in the Law; and this they did by the very law of Nature written in them.*

So that if the ſame Apoſtle had condemned Phyloſophie, and eſpecially for this matter for which I uſe it, he had utterly condemned himſelf for what he had ſpoken in *Rom.* 1. for the very end both he and I uſe it; namely, to prove there is a God: But the Apoſtle goes a ſtep further, in *Rom.* 2. afore-ſaid, where he ſaith, *That they keep the very Law of God by Nature*: So let the ſame party rather condemn himſelf for his ignorance, than me for what I have done; and let both him, or any other that ſhall ſpeak the ſame things note, that they do

not

not onely condemn me, but the Scriptures alſo; and yet note further, that the Prophet ſaith of God, *That all thy works praiſe thee:* and now note here what are the works of God, as from *Gen.* 1. 1. *In the begining God created the heavens and the earth;* So that the heavens and the earth are Gods works; and ſo he runeth through the whole Chapter: and in chap. 2. 1. he ſaith, *The heavens and the earth was finiſhed, and all the hoſt of them:* ſo that deſpiſe what I have here written, and then deſpiſe the works of God: but yet take heed leſt thou be rebuked of God. And in *Gen.* 1. 14, 15. its ſaid, *That he made lights; even the Sun, Moon, and Stars, and ſet them in the Firmament, and ſaid, Let them be for Signes, and Seaſons, Days, Moneths, and Yeers.* Which intimates, that they muſt be ſignes to the Creatures of Gods great Works, and therefore the Creature muſt make them his ſtudy, or elſe, how can they be for ſignes unto him? and alſo God ſaith unto *Job, Canſt thou hinder the workings of the fair Pleiades?* which is a company of Stars, of the number of ſeven, which in their places ſomtimes betoken the ſpringing of herbs; and *David* ſaith in *Pſal.* 8. 3. *When I conſider the heavens, the Works of thy Fingers; the Moon, and*

*the*

*the Stars, which thou haſt ordained:* Here thou maiſt ſee how God glorifieth himſelf in his own works, even in the works of Creation, when he talked with *Job*: and how *David* conſidered the ſame, and admireth in the fourth verſe of the following Pſalm; and wilt thou (ô man) whoſoever thou art, go about to ſlight and deſpiſe the ſtudy of the Creatures in the ſame things, under a pretenſe of profeſſing Chriſt? or thinks thou not that thou condemns not the work alſo; or at leaſt makeſt it of none effect for Gods glory, if the Creature muſt not make it his ſtudy to behold God in it?

Take my gentle advice, from henceforth to ask advice of God, for ever ſpeaking ſo unadviſedly any more.

But thou peradventure wilt object from *Col.* 2. 9. *That in Chriſt dwels all the Fulneſs of the God-head bodily*; then what need have we of any more learning than the Scriptures? But here take notice, that if we ſpeak of Chriſt as he is the Word, he is to be conſidered in a twofold reſpect, and ſo are his Works alſo; but if under the word Anointed, it is not ſo, for that is for life and ſalvation: but in the firſt place, as he is the Word, he is to be conſidered in a twofold reſpect as aforeſaid; that is to ſay, in the

firſt and ſecond principle, even his works in the principle of Nature, and his works in the principle of Grace in the New man; and the firſt of theſe can be no more excluded than the ſecond; for the Apoſtle ſaith, *in him We live, move, and have our Being*; which in a ſenſe may include both; therefore in *John* 1. 1. and ſo forwards, it is ſaid, *In the Begining was the Word, and the World was made by him*; *and the Word came and dwelt amongſt us*, for a ſecond work: So that admit this Text ſhould intend no more but the ſecond in this particular place; yet here thou mayſt ſee that it is drawn forth by a fair plat-form in other places of the Scriptures, and eſpecially from *John* 1. that Chriſt is in the firſt work active, and therefore this work here written, is not to be condemned, but embraced; and here (be it known unto thee,) I go not about to ſet the works of Creation, above the works of Redemption, but under the work of Redemption, as every thing in order, as beautiful in its time and place: and whereas thou maiſt object, that Phyloſophie is put in with vain deceit; yet note, that the Apoſtle doth not ſay that Phyloſophie of it ſelf is a vain deceit, for then he muſt have condemned himſelf in *Rom.* 1. where he ſaith, *God is to be known*

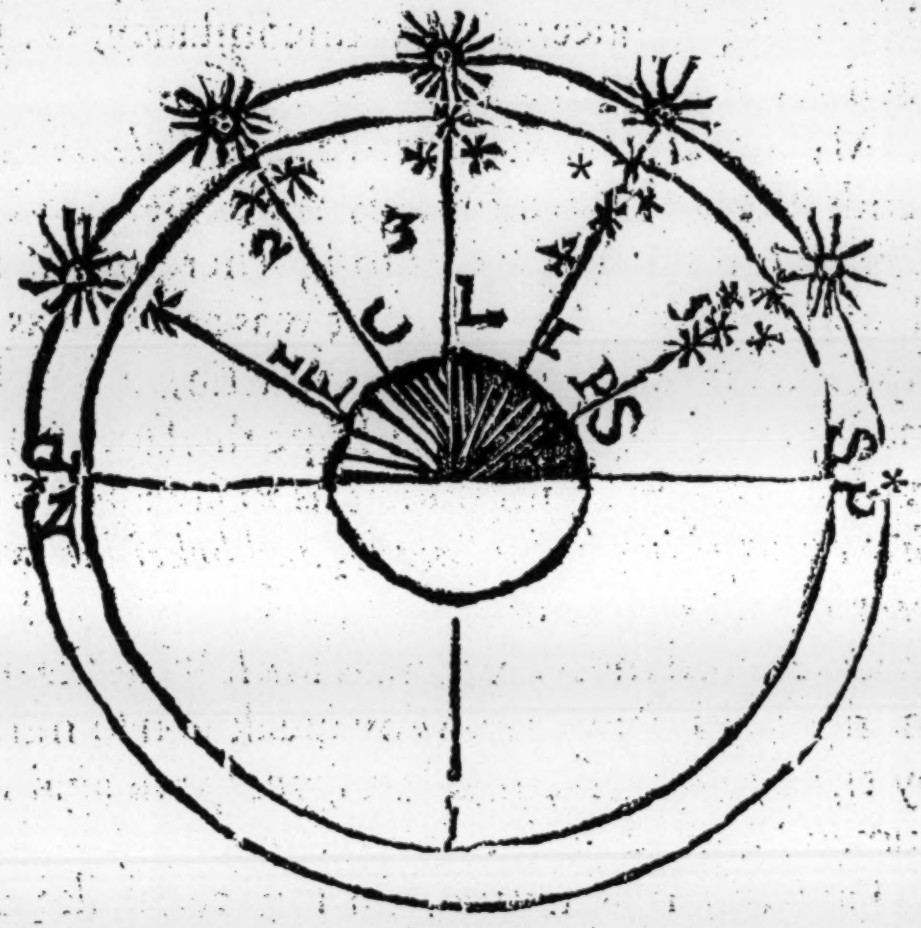
in

*in his Creatures*: but rather that Phyloſophie is one thing, and vain deceit another; or, that they make Phyloſophie a vain thing, when they uſe it out of its place.

But I have yet another Objection to anſwer, which is taken from the words of *Solomon*, where he ſaith, *That all things under the Sun are vanity.*

But I anſwer, That *Solomon* hath another meaning than that the Creation is a Vanity, as wholy a Vanity; but only ſo much in the word as may ſtand without prejudice to Gods glory. And my reaſons are theſe; For whereas he ſpeaketh of things under the Sun, we muſt note he cannot mean the Creation, for that ſome part of the Creation is above the Sun, namely the Stars; and that I prove thus. For, if the Stars were under the Sun, between it and us, it could not eſcape one week or day without an Eclipſe, as ſomtime upon the ſame ground it is eclipſed, by the ſhaddowing of the Moon between it and us; nay, it were probable it ſhould be eclipſed many times in a day, foraſmuch there are ſuch an innumerable number of Stars in the Firmament, which it would meet withal very oft; therefore they being but an inferior miſty light, they never ſhine

while the Sun (which is the greater light) ſhineth, though notwithſtanding they be in the Firmament; as mark them at the dawning of the day, or a little before the riſing of the Sun, and you may behold them as in the night ſeaſon; So that the reaſon why we do not behold them in the day, is not becauſe they are not in the Firmament, but becauſe their light is over-powred with a greater light, betwixt us and them: So that if they ſhould be under the Sun, courſing between it and us, then whenſoever the Sun was eclipſed by any of them, either by one or many, they would become as ſo many dark ſpots in the face of the Sun, even as when it is eclipſed by the Moon; as by this following Figure appeareth.




And therefore I conceive, that the things *Solomon* intends by Vanity, is all thoſe high thoughts, or falſe dependencies upon ſuch inferior things, which are ſo far below a high God; and ſuch confidence is but Vanity, to truſt upon any thing which cannot help; and therefore all ſuch confidence ſhall periſh, as a thing of uncertainty and unconſtancy, for ſo indeed

indeed the word in the Original more properly ſignifieth; as uncertainty, unconſtancy, lying, layſing, dying, death.

My ſecond reaſon to prove that *Solomon* intends not the Creation, is this, Becauſe the Creation is the work of God; therefore if he ſhould mean the Creation, it was as much as to ſay God acted but a Vanity, or a lie, when he made the World; which I hope the ſame party will never be ſo immodeſt as to ſay: for *God ſaw every thing he had made, and behold it was very good.* Gen. 1. 13.

One word more, whereas ſome that know me may object and ſay, Why ſpeak you ſo much by the Light of Nature, and yet ſpeak againſt human Learning?

I anſwer, It is untrue, for I never ſpake againſt human Learning ſimply, as human learning; but only to have it in its place, and Divinity in its place.

Thus having cleer'd my ſelf from all aſperſions caſt upon me by any oppoſer, I again commit my endeavors to the Lord.

FINIS.

Fund plain

Collation
A-C$^{8}$D$^{2}$

APR 1 1954

Gretton, Nicolas
Author

Rare Book Room

Call no.
Mhc9
G868
D5



indeed the word
ſignifieth; as ur
layſing, dying,
My ſecond re
tends not the
Creation is the
ſhould mean the
ſay God acted b
made the Worle
will never be
*ſaw every thing*
*very good.* Gen.
One word m
me may object a
by the Light of
human Learnin

I anſwer, It is untrue, for I never ſpake againſt human Learning ſimply, as human learning; but only to have it in its place, and Divinity in its place.

Thus having cleer'd my ſelf from all aſperſions caſt upon me by any oppoſer, I again commit my endeavors to the Lord.

FINIS.